

The Latter-Day Saints'

# MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH  
UNTO THE CHURCHES.—Rev. ii. 7.

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## MILTON ON POLYGAMY.

(From the First Book on "Christian Doctrine." Translated from the Latin, by Charles R. Sumner, D.D., Lord Bishop of Winchester.)

In the definition which I have given [of marriage], I have not said, in compliance with the common opinion, of *one man with one woman*, lest I should by implication charge the holy patriarchs and pillars of our faith, Abraham, and the others who had more than one wife at the same time, with habitual fornication and adultery; and lest I should be forced to exclude from the sanctuary of God as spurious, the holy offspring which sprang from them, yea, the whole of the sons of Israel, for whom the sanctuary itself was made. For it is said, Deut. xxiii. 2, "a bastard shall not enter into the congregation of Jehovah, even to his tenth generation." Either therefore polygamy is a true marriage, or all children born in that state are spurious; which would include the whole race of Jacob, the twelve holy tribes chosen by God. But as such an assertion would be absurd in the extreme, not to say impious, and as it is the height of injustice, as well as an example of most dangerous tendency in religion, to account as sin what is not such in reality; it appears to me, that, so far from the question respecting the lawfulness of polygamy being trivial, it is of the highest importance that it should be decided.

Those who deny its lawfulness, attempt to prove their position from Gen. ii. 24, "a man shall cleave unto his wife, and they shall be one flesh," compared with

Matt. xxix. 5, "they twain shall be one flesh." A man shall cleave, they say, to his wife, not to his wives, and they twain, and no more, shall be one flesh. This is certainly ingenious; and I therefore subjoin the passage in Exod. xx. 17, "thou shalt not covet thy neighbour's house, nor his man-servant, nor his maid-servant, nor his ox, nor his ass:" whence it would follow that no one had more than a single house, a single man-servant, a single maid-servant, a single ox or ass. It would be ridiculous to argue, that it is not said houses, but house, not man-servants, but man-servant, not even neighbours, but neighbour; as if it were not the general custom, in laying down commandments of this kind, to use the singular number, not in a numerical sense, but as designating the species of the thing intended. With regard to the phrase, *they twain*, and not more, *shall be one flesh*, it is to be observed, first, that the context refers to the husband and that wife only whom he was seeking to divorce, without intending any allusion to the number of his wives, whether one or more. Secondly, marriage is in the nature of a relation; and to one relation there can be no more than two parties. In the same sense therefore as if a man has many sons, his paternal relation towards them all is manifold, but towards each individually is single and complete in itself; by parity of reasoning,

if a man has many wives, the relation which he bears to each will not be less perfect in itself, nor will the husband be less *one flesh* with each of them, than if he had only one wife. Thus it might be properly said of Abraham, with regard to Sarah and Hagar respectively, *these twain were one flesh*. And with good reason; for whoever consorts with harlots, however many in number, is still said to be *one flesh* with each; 1 Cor. vi. 16, "what, know ye not, that he which is joined to an harlot is one body? for two, saith he, shall be one flesh." The expression may therefore be applied as properly to the husband who has many wives, as to him who has only one. Hence it follows that the commandment in question (though in fact it is no commandment at all, as has been shown) contains nothing against polygamy, either in the way of direct prohibition or implied censure; unless we are to suppose that the law of God, as delivered by Moses, was at variance with his prior declarations; or that, though the passage in question had been frequently looked into by a multitude of priests, and Levites, and prophets, men of all ranks, of holiest lives and most acceptable to God, the fury of their passions was such as to hurry them by a blind impulse into habitual fornication; for to this supposition are we reduced, if there be anything in the present precept which renders polygamy incompatible with lawful marriage.

Another text from which the unlawfulness of polygamy is maintained, is Lev. xviii. 18, "neither shalt thou take a wife to her sister, to vex her, to uncover her nakedness, beside the other in her life time." Here Junius translates the passage *mulierem unam ad alteram*, instead of *mulierem ad sororem suam*, in order that from this forced and inadmissible interpretation he may elicit an argument against polygamy. In drawing up a law, as in composing a definition, it is necessary that the most exact and appropriate words should be used, and that they should be interpreted not in their metaphorical, but in their proper signification. He says, indeed, that the same words are found in the same sense in other passages. This is true; but it is only where the context precludes the possibility of any ambiguity, as in Gen. xxvi. 31, *juraverunt vir fratri suo*, that is *alteri*, they swear one to another. No one would infer from

this passage that Isaac was the brother of Abimelech; nor would any one, on the other hand, entertain a doubt that the passage in Leviticus was intended as a prohibition against taking a wife to her sister; particularly as the preceding verses of this chapter treat of the degrees of affinity to which intermarriage is forbidden. Moreover, this would be to uncover *her nakedness*, the evil against which the law in question was intended to guard; whereas the caution would be unnecessary in the case of taking another wife not related or allied to the former; for no nakedness would be thereby uncovered. Lastly, why is the clause *in her life time* added? For there could be no doubt of its being lawful after her death to marry another who was neither related nor allied to her, though it might be questionable whether it were lawful to marry a wife's sister. It is objected, that marriage with a wife's sister is forbidden by analogy in the sixteenth verse, and that therefore a second prohibition was unnecessary. I answer, first, that there is in reality no analogy between the two passages; for that by marrying a brother's wife, the brother's nakedness is uncovered; whereas by marrying a wife's sister, it is not a sister's nakedness, but only that of a kinswoman by marriage, which is uncovered. Besides, if nothing were to be prohibited which had been before prohibited by analogy, why is marriage with a mother forbidden, when marriage with a father had been already declared unlawful? or why marriage with a mother's sister, when marriage with a father's sister had been prohibited? If this reasoning be allowed, it follows that more than half the laws relating to incest are unnecessary. Lastly, considering that the prevention of enmity is alleged as a principal motive for the law before us, it is obvious, that if the intention had been to condemn polygamy, reasons of a much stronger kind might have been urged from the nature of the original institution, as was done in the ordinance of the Sabbath.

A third passage which is advanced, Deut. xvii. 17, is so far from condemning polygamy, either in a king, or in any one else, that it expressly allows it; and only imposes the same restraints upon this condition which are laid upon the multiplication of horses, or the accumulation of treasure; as will appear from the seven-teenth and eighteenth verses.

Except the three passages which are thus irrelevantly adduced, not a trace appears of the interdiction of polygamy throughout the whole law; nor even in any of the prophets, who were at once the rigid interpreters of the law, and the habitual reprovers of the vices of the people. The only shadow of an exception occurs in a passage of Malachi, the last of the prophets, which some consider as decisive against polygamy. It would be indeed a late and postliminous enactment, if that were for the first time prohibited after the Babylonish captivity which ought to have been prohibited many ages before. For if it had been really a sin, how could it have escaped the reprehension of so many prophets who preceded him? We may safely conclude that if polygamy be not forbidden in the law, neither is it forbidden here; for Malachi was not the author of a new law. Let us however see the words themselves as translated by Junius, li. 15, *Nonne unum fecit? quavis reliqui spiritus ipsi essent: quid autem unum?* It would be rash and unreasonable indeed, if, on the authority of so obscure a passage, which has been tortured and twisted by different interpreters into such a variety of meanings, we were to form a conclusion on so momentous a subject, and to impose it upon others as an article of faith. But whatever be the signification of the words *nonne unum fecit*, what do they prove? are we, for the sake of drawing an inference against polygamy, to understand the phrase thus—*did he not make one woman?* But the gender, and even the case, are at variance with this interpretation; for nearly all the other commentators render the words as follows: *annon unus fecit? et residuum spiritus ipsi? et quid illi unus?* We ought not therefore to draw any conclusion from a passage like the present in behalf of a doctrine which is either not mentioned elsewhere, or only in doubtful terms; but rather conclude that the prophet's design was to reprove a practice which the whole of Scripture concurs in reproofing, and which forms the principal subject of the very chapter in question, li. 11—16, namely, marriage with the daughter of a strange god: a corruption very prevalent among the Jews of that time, as we learn from Ezra and Nehemiah.

With regard to the words of Christ, Matt. v. 32, and xix. 5, the passage from

Gen. ii. 24, is repeated not for the purpose of condemning polygamy, but of approving the unrestrained liberty of divorce, which is a very different thing; nor can the words be made to apply to any other subject without evident violence to their meaning. For the argument which is deduced from Matt. v. 32, that if a man who marries another after putting away his first wife, committeth adultery, much more must he commit adultery who retains the first and marries another, ought itself to be repudiated as an illegitimate conclusion. For in the first place, it is the divine precepts themselves that are obligatory, not the consequences deduced from them by human reasoning; for what appears a reasonable inference to one individual, may not be equally obvious to another of not inferior discernment. Secondly, he who puts away his wife and marries another, is not said to commit adultery because he marries another, but because in consequence of his marriage with another he does not retain his former wife, to whom also he owed the performance of conjugal duties; whence it is expressly said, Mark x. 11, "he committeth adultery against her." That he is in a condition to perform his conjugal duties to the one after having taken another to her, is shewn by God himself, Exod. xxi. 10, "if he take him another wife, her food, her raiment, and her duty of marriage, shall he not diminish." It cannot be supposed that the divine forethought intended to provide for adultery.

Nor is it allowable to argue, from 1 Cor. vii. 2, "let every man have his own wife," that therefore none should have more than one; for the meaning of the precept is, that every man should have his own wife to himself, not that he should have but one wife. That bishops and elders should have no more than one wife is explicitly enjoined 1 Tim. iii. 2, and Tit. i. 6, "he must be the husband of one wife," in order probably that they may discharge with greater diligence the ecclesiastical duties which they have undertaken. The command itself, however, is a sufficient proof that polygamy was not forbidden to the rest, and that it was common in the church at that time.

Lastly, in answer to what is urged from 1 Cor. vii. 4, "likewise also the husband hath not power of his own body, but the wife," it is easy to reply, as was done

above, that the word *wife* in this passage is used with reference to the species, and not to the number. Nor can the power of the wife over the body of her husband be different now from what it was under the law, where it is called *אִשָּׁה*, Exod.

xxi. 10, which signifies "her stated time," expressed by St. Paul in the present chapter by the phrase, "her due benevolence." With regard to what is *dua*, the Hebrew word is sufficiently explicit.

(To be concluded in our next.)

### DISCOURSE BY PRESIDENT B. YOUNG,

DELIVERED AT THE GENERAL CONFERENCE IN THE TABERNACLE, GREAT SALT LAKE CITY,  
APRIL 8, 1852.

(From the "*Deseret News*," Jan. 12.)

(Concluded from page 312.)

Again, I will speak to those who have not received their endowments. We expect to continue our labours here from day to day in administering the ordinances of the endowment as fast as we can, although our conveniences are limited; all who have experienced for themselves, know that our privileges are very limited in this matter. All the places this people have hitherto been enabled to erect and prepare, are far short of what we actually need; they only answer the purpose in an extreme case, though they bestow great honour upon a person who can understand; figures are reduced to reality, and realities are exhibited by figures, and those who have the Spirit and understand, derive great comfort and consolation from that source. I believe, as far as I have knowledge, that every person, almost without exception, who has received his endowment in this place, is well satisfied. There are many who know but little or nothing about it, but we shall continue to give the brethren and sisters their endowments, that if they should be called away to preach upon the islands of the sea, or be sent to some foreign land to labour, or be taken away before any other principles can be made known to them, these blessings will have been bestowed upon them, and they will be legal and valid.

You may inquire, "Why is this so?" I observed, if we had enjoyed the privilege of remaining in our mother country, of building and inhabiting, of planting, and enjoying the fruits of our labours, and had had the privilege of building temples as we should have had, according to

the glorious Constitution of the United States, no such permission would have been given; but in consequence of the power of the enemy and the wickedness of the children of men, they overcame the Saints, they persecuted them, they have driven them, and have worn them out, thousands of them, twice told. When brother Phineas inquired what had become of so many who had taken upon them the name of Christ, I could cast my eye over this congregation and say, many as to number of such congregations as this, their bodies are sleeping quietly in the dust, and their spirits are in paradise; they have died in full faith, and in hope of a glorious resurrection. Though thousands who have embraced the latter day work have apostatized, yet thousands and thousands have died in the faith. The Saints have been worn out, they have been smitten and driven, and they have taken the spoiling of their goods joyfully. They have retreated from their enemies; they have yielded up all when they could not retain their position any longer. They have yielded to persecution, and have bowed down their necks to the yoke all the day long, and borne it patiently; and through their faith and patience they have hitherto overcome. The Lord has permitted this, and it is all right. I say to you, brethren, that have not received your endowments, be patient. We will administer the sealing ordinances to you as fast as we can. We will do all we can for the people. Every blessing the Lord has for the people we will be as ready as possible to bestow upon them, acting as minute men for their good.



But one thing they may understand and duly consider—if the Lord has nothing for the people, they need not ask me for anything. And if the people feel like complaining against me, they can complain as long as they please; my feelings all the time are, I ask no odds of them. If I have anything for the people, they are welcome to it; and when I feel tired and wearied, and feel indisposed to do this or that, the whining of the people will never make me do it. I heard here last evening inquiries made if the brethren intended to do this, or that—if they intended to send out a mission this season; they wanted to ask that question of the President of the Seventies. I say, it is none of your business; mind your own business.

When the Lord has anything for the people, it is then time enough for the Presidents to tell them of it. But if the people claim at the hands of the servants of the Lord that which the Lord has not given them, it will be poor picking: that vine is too poor to bear fruit. When it is necessary for all the Seventies to be organized, I will tell them of it. When it is necessary to do anything pertaining to the Presidency of Seventies, I will tell them of it. And when it is necessary to build a temple, I will tell the people.

I will tell them at this Conference, this morning, our design and wish are, that we make preparations to commence the temple in the spring of 1853: to commence the foundation for building a temple to the name of Israel's God, that He may have a dwelling place as well as the congregation. When the temple is properly built, and devoted to this purpose, to prepare us for a celestial inheritance, that temple will be set apart for a dwelling place for the Lord to inhabit, and the tabernacle will be for the congregation. Do you understand the difference? This is the place for preaching in, until we can build a larger tabernacle; hence, when we have built a temple, the tabernacle must be confined to the use of the people all the time.

I will tell you what we can do; we can get the walls built up around this block; we can go on the north, east, and west side, making a comfortable bowery, and there the people can sit. We should be out of doors it is true; we should have to preach out of doors; but it would be as comfortable as in this house. I would

choose to be out of doors as much as to be here. You stand between these two doors here, and you will say that you would rather stand out of doors and preach, than stand in this draught.

If this place won't convene the people until we build a temple, we can have a bowery made, or a kind of shed put up for us that will contain the people, and put in temporary benches, the same as we had in the old bowery; there we will sit, and preach, and sing, and convene the whole congregation. If we want to do business, we call the Elders into this tabernacle, that is, if it is necessary. And the next thing is to go to work and prepare for the building of a temple, that the Elders of Israel may receive their endowments according to the literal letter of the law of divinity, as the Lord has revealed it. However, I wish to urge upon you, brethren, the necessity of not being in a hurry, though we will do the work as fast as we can, and you shall have your blessings as far as we can give them by permission.

I wish to see the brethren put forth their hands as in times past, to help to build up this kingdom. I realize that many of them are like brother Phineas, they want to be urged, and invited, and wait to be looked after. I wish to say to the old brethren who were in Missouri, and in Nauvoo, we choose to give you your blessings first; and when any such present yourselves, we give you the preference; you have borne the heat and burden of the day, and are entitled to these blessings first. Those who have come lately into the Church, have done and suffered but little or nothing. Although many who have come into the Church, have not done the first thing towards building up the kingdom of God, yet they are bold to ask for their endowments; we give them to them to get them out of our way. This may have hurt some of your feelings, but, brethren, when Jacob is blessed, never mind, don't feel hard about it; should the blessings mar your feelings, they administer some consolation to the others.

Those who have sat upon the watch tower, and laboured night and day, and watched the Prophet of the Lord, come up, that we may get hold of you. And I will say now, wherever there is a brother that went into the Battalion, if there is one boy or man left, if you don't choose

to pass by your blessings, come and let us bless you, and give you your endowments. These boys deserve their blessings; I say to all such, come along, and if we can bless you we are here to do it.

I would also say to all the pioneers who first came to this valley, report yourselves, and come and receive your blessings; you were faithful over a few things, and if you still be faithful, you shall be made rulers over many things, if your hearts flint not by the way, but remain steadfast.

So much for you, brethren, who have not received your endowments, and would wish still to receive them. We will work as fast as we can, that you may enjoy your privileges.

Many of my brethren with me speak of leaving for the south; and so, many want sealing done before I leave, as though I was not going to return. I have to beg of them to wait until we get back. We are almost flooded to death with business: "Cannot you do this, cannot you do that, before you go away?" is almost all the time ringing in our ears. We shall have all eternity to spend, therefore don't be in a hurry. If you are faithful to your calling, let me tell you there are no blessings contained in the celestial law of the kingdom of God, but what you will have a privilege to enjoy; and if you are faithful, all things are yours, whether in heaven, or on the earth, or under the earth; all things, whether they be principalities or powers, or things present or things to come; the heights and depths of eternal wisdom will be yours. You will then be rich; only be faithful, and the Lord has it all in store for you.

Now do you want me to explain this a little? Suppose I happen to drop off from this state of mortal existence, and leave a great many things undone that I wanted to do. For instance, I am not sealed to my father, and this is necessary, as I was born before the new and everlasting covenant was restored; consequently, not being an heir, I have to receive my inheritance in my father's kingdom by adoption—by the sealing law. The keys of the sealing power spoken of were to be committed to Elijah for the last days; these are things spoken of. I must be sealed to my father, and thus make a chain of Priesthood to connect the links together. Suppose I should drop off before this is done, what a pity it would be for bro-

ther Brigham to go into eternity and not have his work done. Let me be faithful unto the end, and my works will follow me. If I had not a son in the world disposed to do my work for me, by and by my daughters would have sons and grandsons; and suppose they would not act for me, I have friends on the earth, for God would raise them up for me, to do my work. That is not all: by and by the Lord will say to the sleeping dust, Awake and come forth out of your graves. I am on hand, the Lord wakes me up, or sends somebody to do it that possesses the keys of the resurrection. My dust is waked up, my spirit is re-united to it, and it is made a celestial body, filled with immortality and eternal life. Behold, the first that my children or my friends know of it, I will be with them in some of these temples, and tell them what to do.

In this you see I am not discouraged or at all disheartened in pursuing my duties in this life, for I shall get all my blessings. The Lord will not suffer any faithful person to be neglected, though you see the pulling and scratching that there are here. If you cannot see these spirits, I can; I know their feelings—they want to get this, and that, and the other. What for? Why, "I would be exalted and blessed first and foremost, I want to be the greatest, the first, and the best in all the kingdom of God." Get away from me with your nonsense. What blessings will you receive? What blessings will I receive? I shall be blessed just in proportion to the amount of labour I do, precisely; and if I am slothful, and neglect my duty, and neglect my prayers, and to be kind to those around me—neglect to teach the people, to feed the poor, and administer to those who are needy, when I have ability to do so, I shall be rewarded according to my works.

Now, ladies and gentlemen, take that to heart, every one of you will be rewarded according to your works. You will often see it thus among the brethren: "I wish I was ordained a President of the High Priests' Quorum." Why? "I should be looked upon as the biggest man in the kingdom." Another will say, "O if I were only a Prophet, and a Seer, what a big man I would be! I should be up head and shoulders above brother Brigham." What nonsense! Why was not I brother Joseph? Why did you not tell the Lord that He ought to have called me out to

open up this last dispensation? If He had, He would have left out you.

These little sanctified preachers boast, and say, "If you were to do so and so; I merely suggest it to have you look at it, and see what you think of it; I think it is a better plan; it is, I think, more heavenly." They will give their views as to whom to call, and whom not to call. I tell you, you had better stay at home and keep your noses clean. You do not see this among the Elders and Seventies, among the High Priests, and in the High Council, and no where else, but you see it among the females, among the sisters. "O what a glory it is to me, I am the first woman in this kingdom, how large I do feel, how important I must look, how grand to think that I am the first lady in the kingdom!" They are just like their brother the devil, precisely; they do not care if they creep as low as he, in other points, yet they will stretch up their necks and declare what great big bodies they are. And you can see it among the Seventies out in the world. At a certain Conference, as much time was consumed as we have used in this Conference, to find out if a Seventy was to preside in a Conference. I think brother — had a pretty time in his neighbourhood. Zebedee Coltrin was travelling, and also Charley Thompson. Charley raised up a Branch, and commenced presiding over it. Three days were spent to find out whether Zebedee of old or Charley of late was to preside over the Conference. They might have known better. Such a spirit as they imbibed, made them altogether unfit to preside over themselves, or over the least one of God's creation.

Brothren, let us mind our own business, that is, the calling the Lord has called us to—to do everything we can to promote the good of the cause of truth, and never ask how big we are, or inquire who we are; but let it be, "What can I do to build up the kingdom of God upon the earth?" And then you can understand what every man ought to do—which is the best he can. Every woman ought to do the best she possibly can to build up the cause of truth. You may ask, "What will be our reward?" I don't know. Ask the man who is devoted to the cause of his God, what he is working for. "Are you expecting to get some great seat in heaven?" He will answer, "I don't know, I never asked

the question, I have never given it a thought, and I don't care anything about it, the Lord is with me to work while I am in the flesh. I love the light, the virtue, the freedom, the intelligence, and the knowledge of God; and that is enough for me, to make me get fat all the time."

I will tell you one thing more, if I can reveal it to you so that you can understand it. A great many are very anxious to know if they will be satisfied with their situation hereafter. Now I tell you, if you do the best you can, and all the good you can here, you will be satisfied hereafter; but if you sit down and whine, and complain of your situation here, you won't be satisfied hereafter. Can you realize that? I think you may; if you are devoted to the cause of doing good on earth, of promoting righteousness and the kingdom of God, you will be satisfied hereafter; but if you continue in your selfishness and complaining, you won't be prepared to receive the crown you desire, but lose the very object you are whining for, and render yourselves unworthy of it; you will look back upon your past life, and say, "I have not done the best I could, and now I have lost all." Whom will you be dissatisfied with? Not with me, nor with the Lord; you will know He has done right, and you will be judged out of your own mouth.

Now let every man and woman from henceforth do all they can to build up the kingdom of God upon the earth, and never wilfully do wrong to any of God's creatures that are upon the earth. If you take this track, you will be perfectly satisfied; you will be situated just as you want to be; there will not be a murmuring thought, or an uncomfortable reflection pass over your minds; but you will be calm and tranquil as the soft, balmy breezes of heaven. The Lord is yours, and you are the Lord's. If there be still any grounds for complaints here, they are caused by our own neglect, and peevish feelings.

I have one thing now to lay before you, before I close my remarks. I have told you about the endowments, and about building a Temple. You have heard read from this stand, a manifesto by the clerk. You know we are in debt; we have property on hand that will more than meet our liabilities, but it will not pay our debt, with the exception of our cattle. We are



now turning out all the oxen we have, to liquidate these debts; the cows we have on hand, we keep for the use of the Public Works. We do not suffer the cows to go from us, for they furnish us with milk and butter, and afterwards will make beef.

I have this question to ask this Conference: if they have cattle that they turn out, will they let us have them now, while they can, that we may turn them over to Livingstone and Hooper? I ask this Conference to lend us a helping hand; let us have from two to five hundred yoke.

On the back of this, many may say, "We are very scant of cattle; we have not cattle enough to answer our own purpose." Now I know better, and I have known better long ago; the people have had too many cattle to be profitable to them, ever since they came into these valleys. The inhabitants of these valleys have more cattle now than they are all put together able to take care of. See the men riding over the plains, and in the canyons, hunting lost cattle, losing their time, and killing their horses.

If you have a dozen, or fifty, or a hundred—in a word, all the cattle you cannot make useful to you at this time, turn them out, and keep your cows at home,

for they are the most profitable portion of the stock, but let the cattle go. There are also too many horses here. If I wanted to hire a man, it is impossible, for everybody almost has got so many cattle and horses to look after, they won't serve us, they must go and work with their cattle. Part with your cattle, and your horses, and your mules; shave down the number of your animals until you have only what you need, and can comfortably take care of; and let the rest go.

That is new revelation to you. If you don't believe the Lord has given any new revelation lately, be glad that you have just now got one. Brother Heber says, the Lord would not tell you anything about that, but He revealed it to His servants the Prophet.

I have told you that which I do know is as true as that the sun ever shone upon this people. We have got too much around us. The brethren say, they have so much to take care of, they have not any time to devote to other purposes. If we can get from two to five hundred yoke of these spare cattle, it will free our hands from the liabilities now upon us, and at the same time free this people from a great amount of anxiety and trouble.

May the Lord bless you. Amen.

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### The Latter-day Saints' Millennial Star.

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SATURDAY, MAY 27, 1854.

WE have much pleasure in presenting before our readers the extract on Polygamy, from a *Treatise on Christian Doctrine* by the author of *Paradise Lost*, and we have no doubt that they will be highly gratified in perusing the article. The subject is handled in a masterly manner, and the arguments are strong and convincing. But the chief argument in favour of the principle, it seems, cannot be urged except by those who understand Jehovah's purposes in a measure. The principal argument in favour of polygamy is that it provides such an illimitable field for the exercise of eternal justice in appropriating rewards and punishments according to the faithfulness or wickedness of men. Those persons who keep the commandments of God, and continue faithful unto death, can, by receiving a plurality of wives, have secured to them the means of increasing their posterity upon the earth far more rapidly than is allowed in Christendom, and thus speedily realize a goodly share of the blessing which was bestowed upon Abraham. On the other hand, those persons who disobey the commands of God, and work wickedness and abomination upon the earth, can, by the Lord's refusing to allow them to propagate their seed, receive a most terrible punishment. This great argument, unanswerable by the opponents of poly-



gamy, rests entirely independent of the relative numerical proportions of the sexes, which is taken by some as their strongest objection to a plurality of wives. Providing the numbers of each sex be equal, ample room exists for the exercise of this principle of rewards and punishments. And the scarcer the female sex may be, the more will the rewards be coveted and the punishments feared.

**HOME INTELLIGENCE**—*Newcastle-upon-Tyne Conference.*—Sunderland, May 10, Elder William Glover writes. Out-door preaching was being briskly carried on, and many people attended the meetings, and were investigating the principles. Baptisms were taking place in most of the Branches, and a good spirit prevailed among the Priesthood and the Saints. A certain Anti-Mormon lecturer was preaching, in various parts of the Conference, against the Saints, which was stirring up the people to inquire into the work.

**FOREIGN INTELLIGENCE**—*Kansas.*—April 11, Elder Dorr P. Curtis writes. He had selected a sheltered spot, about a mile from Kansas, with plenty of wood and water, for a camping place. Since leaving St. Louis, eight deaths had occurred in the company, who, our readers will recollect, were of the Danish and German emigration. Three or four persons were still unwell. Fare and freight were still very high up the Missouri. Cattle were twenty per cent. cheaper than they were a little time previously; flour was three and a quarter dollars per hundred pounds, bacon was seven and a-half cents per pound. Elder Curtis was expecting the remainder of the Danish and German emigrants in a few days. On their arrival at Kansas, he was expecting to return to his own company at St. Louis. The inhabitants at Kansas appeared to be quite friendly, and ready to render assistance to the Saints.

**THE WORK IN SCANDINAVIA.**—From the letter of Elder Van Cott, our readers will perceive that the work is rolling on in that part of the world where he is privileged to labour, and that the amount of persecution which, from the first, has attended the promulgation of the Gospel in that portion of the vineyard, shows no signs of abatement. Though in a few instances, the Lord raises up friends who use their influence to mitigate the severities pursued against the Saints, or to shield them against the storm, yet it is easily perceived that the spirit of the people is still the same, and that opportunities are not lost sight of to annoy and punish those who evince a determination to believe and obey the truth. But though the Saints may be called to suffer occasionally, they can still rejoice, knowing in whom they believe, and that He is able to cause all seemingly untoward circumstances to work together for the good of those who fear Him, keep His commandments, and observe His precepts. Persecution is calculated to extend the spirit of inquiry among the people, and cause it to sink deeply into their hearts, and also to enlist the sympathies of reflecting and generously disposed persons, and thus it very frequently and indeed generally happens that persecution, instead of bringing the work of God to naught, makes the Saints strong in the faith, and sows the seeds of truth in much good soil, which brings forth abundantly to the honour and glory of God. This appears, so far, to have been the case in Scandinavia, and that it may continue to be so, as long as the Saints are persecuted, is our prayer.

**ARRIVAL AT NEW YORK.**—Elder Thomas Colborn informs us, under date of New York, April 28th, that he arrived at that city, April 26th, in good health and spirits, after a prosperous but tardy voyage.

# ROUTE FROM LIVERPOOL TO GREAT SALT LAKE VALLEY ILLUSTRATED

By a series of Splendid STEEL ENGRAVINGS and WOOD CUTS,  
from Sketches made on the Spot and from Life, in 1853, expressly for  
this Work, by

**FRED PIERCY,**

AND CONTAINING A MAP OF THE OVERLAND PORTION OF THE JOURNEY.

EDITED BY JAMES LINFORTH.

This highly interesting and beautiful Work will form a narrative of the journey from Liverpool to Great Salt Lake Valley, and will give historical, descriptive, and statistical information respecting the places and the Indian tribes on the route and in Utah Territory.

The mode in which the Latter-day Saints' emigration is conducted, a review of it from the commencement, and incidental instructions to emigrants, will constitute an early part of the Work.

The statistical information will be drawn from the most authentic sources, and consequently may be relied upon. That portion of it which relates to the Latter-day Saints will be particularly valuable, owing to the difficulty hitherto experienced by all classes in obtaining anything accurate from the conflicting statements which have appeared from time to time in a great portion of the public press.

The engravings (except the portraits of Joseph and Hyrum Smith; and Joseph Walker and Arapcen, Chiefs of the Utah Indians) are all taken from sketches made on the spot and from life expressly for this Work, and will be finished in the first style of art, presenting a detail and an accuracy rarely aimed at in similar productions.

No pains or expense has been spared to render this Work one of peculiar interest, usefulness, and beauty, and the publisher feels confident that it will meet with that extensive patronage which can alone justify its publication.

## STEEL ENGRAVINGS, BY CHARLES SIMS.

New Orleans.  
Baton Rouge.  
Natchez under the Hill.  
Natches on the Hill.  
Vicksburgh.  
Memphis.  
St. Louis.  
Camp at Keokuk.  
Nauvoo.  
Joseph Smith the Prophet.  
Hyrum Smith, from an original  
portrait in the possession of  
his family.  
Carthage Jail.  
Room in which Joseph and Hy-  
rum Smith were imprisoned.

Well against which Joseph Smith  
was placed and shot at after  
his assassination.  
Lucy Smith, mother of the Pro-  
phet.  
Ruins of the Temple at Nauvoo.  
Joseph Smith, jun } Sons of the  
David Smith. } Prophet.  
Entrance to Kanesville.  
Council Bluffs Ferry, and group  
of Cottonwood trees.  
View of the Missouri River, and  
Council Bluffs, from an eleva-  
tion.  
Esk-Horn River Ferry.  
Loup Fork Ferry.

Wood River.  
Chimney Rock.  
Scott's Bluffs.  
Fort Laramie.  
Independence Rock.  
Devil's Gate.  
Laramie's Peak.  
Witcher's Bluffs.  
Great Salt Lake.  
Great Salt Lake City.  
His Excellency Gov. Brigham  
Young.

## WOOD CUTS.

Emigrant Ship leaving Liver-  
pool.  
Light House, at the mouth of  
the Mississippi.  
Old Fort Rosalie.  
Walnut Hills.

Costume for the Plains.  
Chimney Rock from the West.  
Fort Bridger.  
A Canyon in the Rocky Moun-  
tains. [City.  
Utah Territorial House, G. S. L.

Taberhaek, G. S. L. City.  
Brothers, and  
Joseph Walker, } Chiefs of the  
Arapcen. } Utah Indians,  
from original  
drawings by  
W. W. Major.

This Work will be published at this Office, in 14 Monthly Parts, Super-royal 4to, for each Part 1 to be ready July 1st. Subscribers who engage to Utah before the Work is completed, can, by paying at this Office before their departure, obtain the remaining Parts in Great Salt Lake City.

## THE SCANDINAVIAN MISSION.

CONTINUED PERSECUTIONS, FINES, AND IMPRISONMENTS—NUMEROUS BAPTISMS—PROSPECTS  
OF THE WORK IN DENMARK, SWEDEN, NORWAY, AND ICELAND.

Gothergade 28 and 29, Copenhagen, May 3rd, 1854.

President S. W. Richards—Dear Brother—Knowing the lively interest which you take in relation to the missions here in the east, as well as all those throughout the earth, wherein the building up of the kingdom of God is concerned, I am induced to break a long silence by communicating to you, in a brief manner, that which has transpired in this mission since I last wrote you on this subject, also to acquaint you with its present condition and prospects. You are informed up to the time of our emigration, which caused much excitement here, and was one of the principal topics of conversation for a long time.

I learned, on my return here from England, which was on the 10th of February, that the disturbance in our meetings in this city, had continued to increase to that extent that they were broken up once or twice, and the brethren were under the necessity of discontinuing the afternoon service, and changing the hour of assembling in the morning, so as to have it so early that but few of the emissaries of the devil would find it convenient to attend. The change has had its desired effect, in part, but not fully, as we have been subjected to disturbances more or less all winter, but nothing serious has taken place. We sent for the police on one or two occasions, but, instead of their coming, and attending to their duties, they would answer us that they had enough to attend to without watching the "Mormons." Accordingly, it was thought best to take care of ourselves, and we had eight stout men appointed to keep order in the hall during service, which has thus far had the desired effect, and we have commenced our meetings again as usual.

There appears to be considerable interest manifested by strangers, many are investigating the work, not only in Copenhagen, but through the Conference, and finally there is a general spirit of inquiry in all the Conferences in Denmark. Much zeal is manifested by those who are engaged in the ministry, and they are not a few. Many new places have been opened.

Several new Branches have been organized of late. In the month of March, 21 persons were baptized one evening in one Branch.

There is a gradual increase in knowledge of the work, as well as in numbers. The labours of the servants of the Lord are crowned with success in this part of the vineyard, notwithstanding they have many difficulties to encounter, and much persecution to bear, such as being beaten with clubs, and kicked, and dragged in the street by the hair of the head from house to house. This they suffer in a land where the people all profess to be Christians, being made such at eight days old. It is believed that the priests instigate those who commit such acts of violence. I can, however, speak in praise of a few of the ministers of the law, as they have, in a few cases, imposed heavy fines on the immediate offenders, and assured the brethren that they should have protection at their hands. In other instances where the Saints have made complaints to the magistrates, and have asked redress for their wrongs, they have received nothing but abuse. Thus you see that many of the people of this nation will compare, in that respect, with many people of other nations who profess to be Christians.

In this part of the vineyard, those who have embraced the everlasting Gospel, and those who have been called to minister in the same, do not begin to know what privation and persecution, by imprisonment, &c., are, in comparison with what many of our brethren in Norway and Sweden have to experience. Language is inadequate to describe all they have had to pass through for the love of the truth, and for yielding obedience to the requirements of heaven. I will not attempt to delineate the numerous instances of suffering and abuse, but will mention a few that you may judge of the feelings of the people who are opposed to the truth, and of the spirit by which they are actuated.

In Sweden they consider it a crime to be baptized, and will punish with fine or imprisonment those who are baptized.

At the present time, there are two aged persons, a man and his wife, in prison at Malmö, under sentence for 16 days, on bread and water, for no other crime than being baptized for the remission of their sins. They are deprived of their accustomed habiliments, and clothed in a manner disagreeable to look upon, even as criminals who had committed some heinous crime, likewise in a manner to make them as uncomfortable as possible. In another instance, a young lady was baptized, and it was found out by the priests, who had her arrested. She was fined 35 Swedish dollars, or she must suffer imprisonment. Her parents agreed to pay the fine rather than have her imprisoned.

Those persons there who obey the Gospel, know what they are about, and the result in case it is found out. Yet notwithstanding, they will do it, and leave the event with the Lord. There have been 51 baptized from the 15th of January to April 15th, and three new Branches organized. The Elders have to move very cautiously in their labours, and then they often are found out, and have to suffer for it. Elder Lundblad, the President, was out visiting the Branches, and was taken up last week, brought to Malmö, and put in prison. He was charged with vagrancy, but I have learned to-day that he will probably be discharged.

I am informed that two brethren near Christianstad were arrested by the police recently. Both were unmercifully beaten with sticks, so that one of them bled freely; the other's arms swelled so that his coat sleeves could not be taken off without cutting, and in that state they were thrown into a wagon, and brought to Malmö, and put into prison.

There are now five Saints in prison in Sweden, and sixteen, both male and female, on bail, who were arrested by the police for assembling together, reading, and receiving and administering the ordinances of the Gospel. They were judged as Sabbath-breakers, &c., as they assembled on that day, and were fined varying from 35 to 110 Swedish dollars each, or they must receive from 16 to 25 days' imprisonment, to live on bread and water. The brethren, not feeling satisfied with the decision, appealed to the high court, which confirmed it. They then appealed to the king, where the matter rests at present. The brethren have been informed, by one of the police, who is friendly, that the

king has written to the chief police at Malmö, making inquiries concerning the matter, and would like to know how he could consider they broke the Sabbath in assembling to worship the Lord, or in administering the ordinances, seeing it was agreeable to the example of Jesus Christ. The brethren believe that the king will not sanction the decision.

In order that they might enjoy a little liberty, quite a number of the brethren and sisters have of late emigrated to Copenhagen.

I am informed that a great many in Sweden are believing, and the prospect for the spread of the truth would be first-rate could they but have liberty.

I will now speak of Norway, for I think the brethren there are doing exceedingly well, considering what they have to contend with, even those mighty barriers to the spread of the truth, such as the police and oppressive laws, with a multitude of hireling priests watching every opportunity to enforce these laws: they will even go so far as to employ men, aside from the police, to watch our Elders, in order to inform of them. They have arrested a number of the Elders several times; some have been fined, others imprisoned, a few have got clear. Elder Peterson has been arrested several times at Christiana, but has always been enabled to get clear, and has succeeded in raising up a Branch there, organized with nine members, and, from later information, I learn that it numbered fifteen, with a prospect of many more shortly. A few had been baptized at Drammen. It was expected a Branch would be organized there soon. Many of the people there are so interested in the truth, that 65 not in the Church, signed a petition which our brethren got up, asking for religious liberty. They presented the petition to the legislature, as I instructed them, but have not, as yet, learned the result.

The people of Norway, who have got their eyes open a little, so as to begin to discern the truth, call upon their ministers to come out like men, with their scriptural arguments, if they have any, to put down the doctrines which the Latter-day Saints hold forth, and not to be so mean as to resort to the law of the land, and every other device, in order to prevent the people from learning that which is both reasonable and scriptural, but they have learned better than to come out.



I learn, from the report from Norway, that they baptized fifty-five during the six months ending April 6th. Many are believing. Prospects are good, could the people but have liberty.

I have heard from Iceland, but there is no improvement whatever in the prospects.

In the Scandinavian Mission, there have been 612 baptized during the six months ending April 6th. A spirit of peace and union prevails, and a universal willingness to hearken to counsel, also to improve upon every opportunity to store the mind with useful knowledge, and roll forth the kingdom of our God.

We anticipate that a good work will be

done the coming season, unless too many of our Elders are taken into military service, which, from present appearances, I fear may be the case. At any rate, we are determined to do all that we possibly can, with the help of the Lord, and leave the event with Him.

Please give my love to Elder D. Spencer, and the brethren in the office. Elder P. O. Hanson also unites in love to you and them.

I will now conclude, desiring always to be remembered in your prayers.

May the Lord bless you continually, is the desire of your humble servant,

Respectfully yours in the Covenant,

JOHN VAN COTT.

### THE GERMAN MISSION.

NINE BAPTISMS—TRANSLATION AND PUBLICATION OF THE REVELATION ON MARRIAGE, AND ELDER O. SPENCER'S "PATRIARCHAL ORDER."

Hamburg, April 29, 1854.

President S. W. Richards—Dear Brother—It is with pleasure that I take my pen to inform you concerning the state of affairs here in this part of Babylon.

When I arrived in Hamburg, February 5, I visited the President of the Branch, and found him sick, and cast down by the heavy burden that was resting upon him. I administered the ordinance to him, and he began to get better. He is a faithful young man that Elder Daniel Carn ordained previous to his leaving Germany.

February 7, I went to the American consul, and got a new passport, after which I got a \_\_\_\_\_ card from the police officer in Altona.

I preach every Sunday, and generally once in the week, in a private room in Hamburg. I have introduced to the Saints here the idea of having monthly a day of fasting, with which they have generally complied. It has a good effect in uniting them.

Some say they want no more of "Mormonism," because they could not get emigrated to America. I have baptized nine persons since my arrival here. I have also published the Revelation on Marriage, and Elder Orson Spencer's *Patriarchal Order*, in pamphlet form, Elder Carn having translated them from the English. I

have sent seven of them to my relations and friends at Wurtemberg, where I staid six weeks last year. I have also sent one of these pamphlets and a letter to a priest living near where Elder J. F. Secrist was last year in prison. This gentleman writes that he has got other books on our principles.

There was also a priest in Hamburg last week, inquiring after the "Mormons," but he did not find us. I understand that he considers that the popular religions of the day are insufficient to elevate man and exalt him to the presence of his Maker. I am going to write a letter to him, he lives about twelve English miles from here.

I wish we had liberty here to exhibit the Gospel of Jesus Christ in its true colours, that those persons who have a taste for that which is good, may have their heart's desire, for I believe that a good many are seeking the truth, but have not the chance to obtain it.

Please give my kind regards to Elders D. Spencer, J. S. Fullmer, S. W. Crandall, and the brethren in the office.

My prayer is that the Lord of heaven may bless you with His holy Spirit, and every blessing that you need to accomplish your responsible mission.

G. C. RISER.

## NAVAL STATISTICS.

## BRITISH BALTIC FLEET.

Duke of Wellington, 131 guns; Royal George, 121; St. Jean D'Acre, 101; Neptune, St. George, 120 each; Princess Royal, James Watt, Nile, Caesar, Algiers, Hannibal, 91; Prince Regent, 90; Monarch, 84; Majestic, Cressy, 81; Cumberland, Boscawen, 70; Hogue, Ajax, Blenheim, 60; Edinburgh, 58; Imperieuse, Euryalus, 51; Arrogant, 47; Amphion, 34; Dauntless, 33; Tribune, 30; Eurydice, 26; Leopard, 18; Odin, Valorous, Penelope, Magicienne, 16; Cruizer, Archer, 14; Desperate, Conflict, 8; Dragon, Bulldog, Vulture, Basilisk, Driver, Gorgon, Rosamond, Gladiator, 6; Prometheus, 5; Janus, Alban, 4; Lightning (for surveying), 3; making a total of 49 vessels, with 2,315 guns, and 23,044 men. Of the above vessels, the Neptune, St. George, Prince Regent, Monarch, Cumberland, Boscawen, and Eurydice are sailing vessels; the remainder are steamers, propelled by 16,917 horse-power. The total tonnage is 87,409. Vice-Admiral Napier, Commander.

## BRITISH BLACK SEA FLEET.

Sailing line-of-battle-ships—Britannia, Trafalgar, 120 guns each; Queen, 116; London, Albion, Rodney, 90; Vengeance, 84; Bellerophon, 78. Screw line-of-battle-ships—Agamemnon, 91; Sanspareil, 71. Sailing frigates and sloops—Arctus, Leander, 50; Diamond, 28; Modeste, 18; Frolic, 16. Screw frigates and sloops—Highflyer, 21; Wasp, 14; Niger, 14. Screw Corvette—Miranda, 15. Paddle-wheel vessels—Terrible, 21; Retribution, 28; Tiger, 16; Furious, Firebrand, Sampson, Inflexible, Fury, Vesuvius, 6; Spitfire, 5; Caradoc, 2; Triton, 3; Banshee, 2. Total 32 vessels, 1,289 guns, 12,814 men, 7,050 horse-power. The total tonnage is 50,951. Vice-Admiral Dundas, Commander.

## BRITISH WHITE SEA FLEET.

A small cruising fleet is fitting out for the White Sea, but we have seen no statistics.

## BRITISH NAVAL RESERVE.

A late Number of the *Portsmouth Guardian* contains the following—"A full account has been given of the powerful

fleets which have been designated for service in the Black Sea and the Baltic. We do not suppose it likely that they will prove inadequate for the hot work they will have to encounter, but even if they do, and supposing both these magnificent fleets should be destroyed, we have ample material in our home ports to supply their places. From our ships in reserve and building, we could form a naval force far surpassing that which any other nation in the world can boast of having afloat. We have in reserve at the four ports of Portsmouth, Devonport, Chatham and Sheerness, not less than 161 vessels of the 'effective ships of the Royal navy,' and these estimated to carry not less than 6,807 guns. Besides these, too, we have a goodly number of paddle-wheels, and other small craft. Though some of the vessels may not without considerable repairs be in a state to send to sea, yet most of them are excellent sea-going vessels—far superior, indeed, to anything Russian—and could be fitted out for service on very short notice. Then we have of vessels building—5 at Portsmouth, 7 at Devonport, 1 at Sheerness, 6 at Chatham, 11 at Pembroke, 4 at Deptford, 4 at Woolwich, and 1 at Millwall—total, 39.

The *News of the World* recently gave the following as an accurate list of the British naval reserve force at the home ports, not in commission. Ships of the line—Nelson, 120 guns; Princess Charlotte, Royal Adelaide, 104 each; Powerful, Collingwood, Bombay, Calcutta, Canopus, Clarence, Thunder, Asia, Formidable, Ganges, 84; Meanee, 80; Foudroyant, Cambridge, Indus, Achilles, 78; Hawke, Russell, Wellesley, Pembroke, Implacable, 72. First-class and other frigates—Vindictive, Alfred, Dublin, America, Eagle, Warspite, Grampus, Java, Nankin, Raleigh, 50; Isis, 44; Cambria, 40. Corvettes—Alarm, Actæon, 26; Brilliant, 20; Havanna, 19; Arachne, Terpeichore, 18. Sloops, &c.—Helena, Syren, 16; Fame, 14; Childers, Acorn, Wolverine, Persian, Mariner, Sappho, 12; Spy, 8. The above 61 reserve vessels carry 2,732 guns, and require 24,620 men.

## ARMAMENT OF BRITISH VESSELS.

With respect to the weight of metal

carried by war vessels now, compared with what was customary in Nelson's days, a writer in *Blackwood's Magazine* for April has the following—"A British ship of 104 guns, of the year 1805, was armed as follows:—28 long 32-pounders on the lower deck; 30 18-pounders on the middle deck; 30 12-pounders on the main deck; 8 12-pounders on the quarter deck; 2 12-pounders on the fore-castle, and 6 18-pounder carronades on the poop—broadside force, 1,012 lbs.

"Contrast this ship's power (and she played a most conspicuous part at Trafalgar) with any of our modern 'screws.' Take the *Agamemnon*, 91 guns, as a familiar example. Her armament consists of thirty 68-pounders, and fifty-nine 32-pounders, besides one 10-inch pivot-gun, and one 8-inch ditto on her upper deck. Both of these pivot-guns throw 68-pounder ball. This ship's force can be known to an ounce; and as she is one of a numerous class now in the Navy, we may congratulate the nation in having, at this period, such a fleet of *persuaders*, as these fine vessels must prove to be, whenever their weighty arguments are brought to bear upon the Eastern or any other vexed question. Thus her thirty-two 68-pounders, which include her two pivot-guns, will throw 2,176 lbs. of shot, and her fifty-nine 32-pounders will throw 1,888 lbs., making a grand total of 4,064 lbs. for her entire armament, or 2,132 lbs., or nearly one ton of metal as her broadside force. These figures may not be exactly correct, as 68-pound shot are 'cored,' or partially hollow; but the loss in weight is more than compensated as a destructive missile, by the extra size of the ball. So that after making an allowance, we find that our 'screws' are no niggards with their shot, but that they throw an excess of 1,000 lbs. of iron at every broadside, over one of Nelson's best ships of 104 guns. When, in addition to this startling disparity in the destructive force of the ships of the two epochs, it is remembered that the modern *Ninety* possesses a motive power in the screw that renders her terrific batteries doubly effective, we can form a rough idea of the resistless power now concentrated in ships of war of the *Agamemnon* class."

The following statistics show the force and size of war ships of three different periods:—

Ships.	When Serving.	No. of Guns.	Length of Deck.	Broadside efforts.	Depth of Hull.	Displacement.	Weight of Broadside.
Victory.....	1805	104	186	52-5	21-6	2162	9041bs.
Calcutta.....	1830	120	203	53-8	23-2	2616	17721bs.
Duke of Wellington.....	1854	131	240	60-0	24-8	3759	40901bs.

## FRENCH BALTIC FLEET.

Sailing vessels—Le Tage, L'Hercule, Le Jemappes, 100 guns each; Le Brulaw, Le Duguesclin, 90; Le Duperré, Le Trident, 80; La Sémillante, L'Andromaque, La Vengeance, 60; La Pourauvante, La Virginie, La Zenobie, 50; La Psyche, 40. Steam vessels—L' Austerlitz, 100 guns; Le Darian, 14; Le Phlegeton, 10; Le Souffleur, Le Lucifer, L' Aigle, 6; Le Milan, Le Daim, 4. Total, 22 vessels, 1,160 guns, 2,270 horse-power. Vice-Admiral Parseval Deschênes, Commander.

## FRENCH BLACK SEA FLEET.

Sailing vessels—La Friedland, Le Valmy, La Ville de Paris, 120 guns each; Le Henri IV, 100; Le Bayard, Le Jena, Le Jupiter, 90; Le Marengo, 80; La Sérieuse, 30; Le Mercure, L'Olivier, Le Beaumanoir, 20; Le Cerf, 10. Steam vessels—Le Charlemagne, 90; Le Gomer, 16; Le Mogador, 8; Le Descartes, Le Vauban, 20; Le Cacique, Le Magellan, Le Sané, 14; Le Caton, Le Prométhée, 4; La Salamandre, Le Héron, La Mouette, 2. Total, 26 vessels, 1,120 guns, 4,960 horse-power. Vice-Admiral Hamelin, Commander.

## FRENCH ATLANTIC FLEET.

Sailing vessels—Le Montebello, 120 guns; Le Suffren, 20; La Ville de Marseille, L'Alger, 80. Steam vessels—Le Napoléon, 92; Le Jean Bart, 90; La Pomone, 40; Le Caffarelli, 14; Le Roland, Le Primauguet, 8. Total, 10 vessels, 652 guns, 2,840 horse-power. Admiral Bruat, Commander. This fleet is destined to act in the Black Sea, the waters of Gallipoli, and the Archipelago of the Levant.

## RUSSIAN BALTIC FLEET.

Sailing ships of the line—Russia, Emperor Peter I, 120 guns each; St. George the Conqueror, and another, 112; Emgeiten, Krasnoi, Gunule, Pultava, Prochor, Vladimír, Volga, Empress Alexandra, 84; Narva, Beresina, Brienne, Borodino, Smolensko, Arsis, Finland, Kats-